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NT 655 Faith and Wealth in New Testament Perspective

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NT/CS655 FAITH AND WEALTH IN NEW TESTAMENT PERSPECTIVE

Version 2.0

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Mondays, 5:30 – 8:15 pm
Spring 2004

Introduction

How closely the New Testament message is related to the realities of human existence at the turn of the third millennium is evident from a consideration of its contents against its socio-economic backdrop. By means of an exploration of the social, economic, and political environment in which the Christian movement took shape in the first century, students will understand better that issues of wealth are no more significant in this industrial-cum-information-cum-cyber era than in the first-century Roman world. This course examines how Jesus and various New Testament writers worked out the socio-economic implications of the gospel in their settings and how their witness inform and shape our own.

Two or three semester hours.
Prerequisites: NT520, CS601

Course Objectives

Having successfully completed this course, participants should:

1. Be able to identify ways in which traditional concerns for the poor and powerless were appropriated in the first-century Roman world by Jesus and early Christian communities as these are represented in the New Testament materials;
2. Be able to evaluate both their own and others' proposals and practices *vis-à-vis* faith and wealth for their faithfulness to the witness of the New Testament; and
3. Have a heightened sense of and commitment to the contemporary implications of the New Testament concern with "friendship with the poor."

Course Reading (Required for All Students)

- González, Justo L. *Faith and Wealth: A History of Early Christian Ideas on the Origin, Significance, and Use of Money*. San Francisco: Harper & Row, 1990; reprint ed., Eugene: Oregon: Wipf & Stock, 2002.
- Hamel, Gildas. *Poverty and Charity in Roman Palestine, First Three Centuries C.E.* University of California Press: Near Eastern Studies 23. Berkeley: University of California Press, 1990.
- Wheeler, Sondra Ely. *Wealth as Peril and Obligation: The New Testament on Possessions*. Grand Rapids, Michigan: Wm.B. Eerdmans, 1995.

Additional Course Reading (Required for Students Enrolled for 3 Semester Hours)

- Wuthnow, Robert. *Poor Richard's Principle: Recovering the American Dream through the Moral Dimension of Work, Business, and Money*. Princeton, New Jersey: Princeton University Press, 1996.

Course Reading (Recommended)

- Blomberg, Craig L. *Neither Poverty nor Riches: A Biblical Theology of Material Possessions*. New Studies in Biblical Theology. Grand Rapids, Michigan: Wm.B. Eerdmans, 1999.
- Hays, Richard B. *The Moral Vision of the New Testament: Community, Cross, New Creation. A Contemporary Introduction to New Testament Ethics*. San Francisco: HarperSan Francisco, 1996.
- Sahlins, Marshall. *Stone Age Economics*. London/New York: Routledge, 1972.
- See further, below.

Course Requirements

On questions of style, especially with regard to paper organization and references, see Carol Slade, *Form and Style: Research Papers, Reports, Theses* (11th ed.; New York: Houghton Mifflin, 2000).

Students should submit written materials on time. Late papers will receive no written comments. Assignments that are more than one week late will be penalized one-third of a grade per day.

Orlando students should submit written materials to my e-mail address (joel_green@asburyseminary.edu) as e-mail attachments: *.wpd, *.pdf, *.doc, or *.rtf. Wilmore students may do the same.

Students wishing feedback on written assignments prior to their due date may submit complete drafts at least 4-5 days prior to the due date.

(1) *Class Preparation, Attendance, and Participation (2 and 3 semester hours)*. See the schedule of reading for each class session. Note that assigned reading should be completed by the day listed. Attendance at and readiness to participate in all sessions of the Seminar is expected. Persons who attend all sessions of the seminar will have 2 points added to their final grade. Discussion questions will be posted to a Conference Folder on the Intranet (“Faith/Wealth—JBG”) in advance of most sessions to guide student preparation. Persons who participate frequently and substantively in the Seminar discussion, demonstrating their reflective interaction with course reading and posted questions, will have as many as 2 points added to their final grade.

(2) *A Community-Based Project (3 semester hours)*: A project of the student’s formulation, experientially and integrally related to the content of the course, that should:

- (a) be “community based” (i.e., either singly or in groups, become involved [or continue involvement] in a community- or church-sponsored enterprise related to issues of faith and wealth);
- (b) combine in some fashion “practice and critical reflection”;
- (c) occupy no less than a total of 20 hours of “service.”

This project will have three parts:

Part One—Exegesis: Choose one biblical text from the course schedule on which to prepare a short exegesis paper—i.e., about 1350-1600 words (ca. 5-6 pages, typed, double-spaced, using a standard, 12-point font like Times New Roman and one-inch margins). Due at the beginning of class on **15 March**. The purpose for submitting this paper is *formative*—that is, you will receive feedback from the instructor, which can be used in preparing the essay for re-submission with the final project at the end of the semester. General information regarding my expectations of exegetical papers can be located in the Course Center. (Initial Submission: 15%)

Part Two—Critical Engagement: Choose one of the books (not chapters or articles) assigned as “recommended” from the course schedule on which to write a book review. The review should be presented in written form (1350-1600 words— i.e., ca. 5-6 pages, typed, double-spaced, using a standard, 12-point font like Times New Roman and one-inch margins) to the instructor at the beginning of class on **5 April**. The purpose for submitting this review is *formative*—that is, you will receive feedback from the instructor, which can be used in preparing the review for re-submission with the final project at the end of the semester. General information regarding my expectations of book reviews can be located in the Course Center. (Initial Submission: 15%)

Part Three—Project Report: Written (1350-1900 words—i.e., ca. 5-7 pages, typed, double-spaced, with a standard 12-point font like Times New Roman and one-inch margins) and oral (about 15 minutes) reports on the project should:

(a) describe the venue chosen (including as appendices any brochures or other easily attainable descriptive or publicity material related to the venue), and include names of primary supervisors and/or other contact persons (1-2 pages);

(b) describe the nature of student involvement ($\frac{1}{2}$ -1 page);

(c) provide critical and integrative reflection on the experience with respect to the issues concerning faith and wealth surfaced in the context of the class, and particularly with respect to the exegetical and critical work completed as parts one and two of the project (3-4 pages).

The final project (4000–5000 words) is due on **3 May**, and should include final versions of all three parts—i.e., the revised versions of the exegesis paper and the critical review, as well as the project report. The final project will count 70% of the final grade, with the exegesis and critical review sections counting 25% each of the total grade for the final project, and the project report counting 50%.

In cases where more than one student is involved in a single project,

(a) 2 points of extra credit will be given, and

(b) a single, joint report, listing the names of all students involved, is expected. Joint reports should be longer than that prescribed above, since a short section should be included in which each student describes the nature of her or his involvement.

A 10-15-minute oral presentation of reports will be expected on **3** or **10 May**.

(2) A Community-Based Project (2 semester hours): A project of the student's formulation, experientially and integrally related to the content of the course, that should:

(a) be “community based” (i.e., either singly or in groups, become involved [or continue involvement] in a community- or church-sponsored enterprise related to issues of faith and wealth);

(b) combine in some fashion “practice and critical reflection”;

(c) occupy no less than a total of 15 hours of “service.”

This project will have two parts:

Part One—Exegesis: Choose one biblical text from the course schedule on which to prepare a short exegesis paper—i.e., about 1350-1600 words (ca. 5-6 pages, typed, double-spaced, using a standard, 12-point font like Times New Roman and one-inch margins). Due at the beginning of class on **15 March**. The purpose for submitting this paper is *formative*—that is, you will receive feedback from the instructor, which can be used in preparing the essay for re-submission with the final project at the end of the semester. General information regarding my expectations of exegetical papers can be located in the Course Center. (Initial Submission: 20%)

Part Two—Project Report: Written (1350-1900 words—i.e., ca. 5-7 pages, typed, double-spaced, with a standard 12-point font like Times New Roman and one-inch margins) and oral (about 15 minutes) reports on the project should:

- (a) describe the venue chosen (including as appendices any brochures or other easily attainable descriptive or publicity material related to the venue), and include names of primary supervisors and/or other contact persons;
- (b) describe the nature of student involvement;
- (c) provide critical and integrative reflection on the experience with respect to the issues concerning faith and wealth surfaced in the context of the class, and particularly with respect to the exegetical and critical work completed as parts one and two of the project.

The final project (2700–3500 words) is due on **3 May**, and should include final versions of both parts—i.e., the revised version of the exegesis paper as well as the project report. The final project will count 80% of the final grade, with the exegesis section counting 30% of the total grade for the final project, and the project report counting 70%.

In cases where more than one student is involved in a single project,

- (a) 2 points of extra credit will be given, and
- (b) a single, joint report, listing the names of all students involved, is expected. Joint reports should be longer than that prescribed above, since a short section should be included in which each student describes the nature of her or his involvement.

A 10-15-minute oral presentation of reports will be expected on **3** or **10 May**.

Course Schedule

9 Feb **1. From Amos to Hadrian: Social Upheaval and Social Gospel**

Required Reading: González, chs. 1-2; Hamel, chs. 1-3.

Recommended Reading:

- Barton, John. *Ethics and the Old Testament*. Harrisburg, Pennsylvania: Trinity, 1998.
- Birch, Bruce C. *Let Justice Roll Down: The Old Testament, Ethics, and Christian Life*. Louisville: Westminster/John Knox, 1991.
- _____. *What Does the Lord Require? The Old Testament Call to Social Witness*. Philadelphia: Westminster, 1985.
- Blomberg, Craig L. *Neither Poverty nor Riches: A Biblical Theology of Material Possessions*. New Studies in Biblical Theology. Grand Rapids, Michigan: Wm.B. Eerdmans, 1999 (esp. chs. 1-2).
- Gnuse, Robert. *You Shall Not Steal: Community and Property in the Biblical Tradition*. Maryknoll, New York: Orbis, 1985.
- Gordon, Barry. *The Economic Problem in Biblical and Patristic Thought*. Supplements to *Vigiliae Christianae* 9. Leiden: E.J. Brill, 1989 (esp. chs. 1-4)
- Hengel, Martin. *Property and Riches in the Early Church*. Philadelphia: Fortress, 1974.
- Wright, Christopher J.H. *An Eye for an Eye: The Place of Old Testament Ethics Today*. Downers Grove, Illinois: InterVarsity, 1983 (esp. chs. 3-4).
- _____. *God's People in God's Land: Family, Land, and Property in the Old Testament*. Grand Rapids, Michigan: Wm.B. Eerdmans, 1990.
- _____. *Walking in the Ways of the Lord: The Ethical Authority of the Old Testament*. Downers Grove, Illinois: InterVarsity, 1995 (esp. chs. 7-8).

16 Feb **2. Beggars and Benefactors: Wealth, Status, and the Roman Empire**

Required Reading: González, chs. 2-3; Hamel, chs. 4-5.

Text for Discussion: Mark 9:33-41; Luke 7:1-10.

Recommended Reading:

- Badian, E. *Publicans and Sinners: Private Enterprise in the Service of the Roman Republic*. Ithaca: Cornell University Press, 1972.
- Bassler, Jouette M. *God and Mammon: Asking for Money in the New Testament*. Nashville: Abingdon, 1991 (esp. 17-35).
- Blomberg, Craig L. *Neither Poverty nor Riches: A Biblical Theology of Material Possessions*. New Studies in Biblical Theology. Grand Rapids, Michigan: Wm.B. Eerdmans, 1999 (ch. 3).
- Finley, M.I. *The Ancient Economy*. 2d ed. Berkeley: University of California Press, 1992.
- Fuks, Alexander. *Social Conflict in Ancient Greece*. Leiden: E.J. Brill, 1984.
- Malina, Bruce J. "Interpreting the Bible with Anthropology: The Case of the Poor and the Rich." *Listening* 21 (1986) 148-59.
- McDonald, J. Ian H. *The Crucible of Christian Morality: Religion in the First Christian Centuries*. London: Routledge, 1998.
- Safrai, Ze'ev. *The Economy of Roman Palestine*. London: Routledge, 1994.
- Sahlins, Marshall. *Stone Age Economics*. London: Routledge, 1972.
- Shannin, Teodor, ed. *Peasant and Peasant Societies*. 2d ed. Oxford: Blackwell, 1987.
- Weber, Max. *The Agrarian Sociology of Ancient Civilizations*. London: Verso, 1988.

Winter, Bruce W. *Seek the Welfare of the City: Christians as Benefactors and Citizens. First-Century Christians in the Graeco-Roman World*. Grand Rapids, Michigan: Wm.B. Eerdmans, 1994.

Wolf, Eric R. *Peasants*. Foundations of Modern Anthropology. Englewood Cliffs, New Jersey: Prentice-Hall, 1966.

23 Feb 3. Scripture and Ethics: Method

Required Reading: Wheeler, chs. 1-2.

Recommended Reading:

Blount, Brian K. *The Whisper Put on Flesh: New Testament Ethics in an African American Context*. Nashville: Abingdon, 2001.

Brown, William P. *The Ethos of the Cosmos: The Genesis of Moral Imagination in the Bible*. Grand Rapids, Michigan: Wm.B. Eerdmans, 1999.

_____, ed. *Character and Scripture: Moral Formation, Community, and Biblical Interpretation*. Grand Rapids, Michigan: Wm.B. Eerdmans, 2002.

Cosgrove, Charles H. *Appealing to Scripture in Moral Debate: Five Hermeneutical Rules*. Grand Rapids, Michigan: Wm.B. Eerdmans, 2002.

Fowl, Stephen E. "The New Testament, Theology, and Ethics." In *Hearing the New Testament: Strategies for Interpretation*, edited by Joel B. Green, 394-410. Grand Rapids, Michigan: Wm.B. Eerdmans, 1995.

Fowl, Stephen E. and L. Gregory Jones. *Reading in Communion: Scripture and Ethics in Christian Life*. Grand Rapids, Michigan: Wm.B. Eerdmans, 1991.

_____. "Scripture, Exegesis, and Discernment in Christian Ethics." In *Virtues and Practices in the Christian Tradition: Christian Ethics after MacIntyre*, edited by Nancey Murphy, Brad J. Kallenberg, and Mark Thiessen Nation, 111-31. Harrisburg: Trinity, 1997.

Goldingay, John. *Models for Scripture*. Grand Rapids, Michigan: Wm.B. Eerdmans, 1994.

Green, Joel B., and Max Turner, eds. *Between Two Horizons: Spanning New Testament Studies and Systematic Theology*. Grand Rapids, Michigan: Wm.B. Eerdmans, 2000.

Gustafson, James. "The Place of Scripture in Ethics." *Interpretation* 24 (1970) 430-55.

Hauerwas, Stanley. *A Community of Character*. Notre Dame: Notre Dame University, 1981.

Hays, Richard B. *The Moral Vision of the New Testament: Community, Cross, New Creation. A Contemporary Introduction to New Testament Ethics*. San Francisco: HarperSan Francisco, 1996).

_____. "Scripture-Shaped Community: The Problem of Method in New Testament Ethics." *Interpretation* 44 (1990) 42-55.

Kelsey, David. *The Uses of Scripture in Recent Theology*. Philadelphia: Fortress, 1975.

McDonald, J.I.H. *Biblical Interpretation and Christian Ethics*. Cambridge: Cambridge University Press, 1993.

Meeks, Wayne A. *The Moral World of the First Christians*. Library of Early Christianity 6. Philadelphia: Westminster, 1986.

_____. *The Origins of Christian Morality: The First Two Centuries*. New Haven: Yale University Press, 1993.

- Mott, Stephen Charles. *Biblical Ethics and Social Change*. Oxford: Oxford University Press, 1982.
- Ogletree, Thomas. *The Use of the Bible in Christian Ethics*. Philadelphia: Fortress, 1983.
- Siker, Jeffrey S., ed. *Scripture and Ethics: Twentieth-Century Portraits*. Oxford: Oxford University Press, 1997.
- Spohn, William C. *Go and Do Likewise: Jesus and Ethics*. New York: Continuum, 2000.
- _____. *What Are They Saying about Scripture and Ethics?* 2d ed. New York: Paulist, 1995.
- Verhey, Allen. *The Great Reversal: Ethics and the New Testament*. Grand Rapids, Michigan: Wm.B. Eerdmans, 1984.
- _____. *Remembering Jesus: Christian Community, Scripture, and the Moral Life*. Grand Rapids, Michigan: Wm.B. Eerdmans, 2002.

1 Mar 4. From John to Jesus: Social Critique and Social Solidarity

Required Reading: Hamel, chs. 6-7; Wheeler, ch. 3; Gospel of Mark

Texts for Discussion: Luke 3:1-14; Mark 2:23-28; 10:13-31.

Recommended Reading:

- Blomberg, Craig L. "Your Faith Has Made You Whole": The Evangelical Liberation Theology of Jesus." In *Jesus of Nazareth: Lord and Christ. Essays on the Historical Jesus and New Testament Christology*, edited by Joel B. Green and Max Turner, 75-93. Grand Rapids, Michigan: Wm.B. Eerdmans, 1994.
- _____. *Neither Poverty nor Riches: A Biblical Theology of Material Possessions*. New Studies in Biblical Theology. Grand Rapids, Michigan: Wm.B. Eerdmans, 1999 (ch. 4).
- Davids, Peter H. "Poverty and Wealth." In *Dictionary of Jesus and the Gospels*, edited by Joel B. Green and Scot McKnight, 701-10. Downers Grove, Illinois: InterVarsity, 1992.
- Gordon, Barry. *The Economic Problem in Biblical and Patristic Thought*. Supplements to *Vigiliae Christianae* 9. Leiden: E.J. Brill, 1989 (esp. 42-51).
- Hengel, Martin. *Property and Riches in the Early Church*. Philadelphia: Fortress, 1974 (esp. ch. 3).
- Horsley, Richard A. *The Liberation of Christmas*. New York: Crossroad, 1989.
- _____. *Jesus and the Spiral of Violence*. San Francisco: Harper & Row, 1987.
- Horsley, Richard A. and John S. Hanson. *Bandits, Prophets, and Messiahs: Popular Movements in the Time of Jesus*. New Voices in Biblical Studies. San Francisco: Harper & Row, 1985.
- Lenski, Gerhard E. *Power and Privilege: A Theory of Social Stratification*, 2d ed. Chapel Hill: University of North Carolina Press, 1984.
- Mealand, David. *Poverty and Expectation in the Gospels*. London: S.P.C.K., 1980.
- Oakman, Dennis E. *Jesus and the Economic Questions of His Day*. SBEC 8. Lewiston: Edwin Mellen, 1986.
- Schmidt, Thomas E. *Hostility to Wealth in the Synoptic Gospels*. Journal for the Study of the New Testament Supplement Series 15. Sheffield: JSOT, 1987.

- Schottroff, Luise and Wolfgang Stegemann. *Jesus and the Hope of the Poor*. Maryknoll, New York: Orbis, 1986.
- Taylor, Joan E. *The Immerser: John the Baptist within Second Temple Judaism*. Studying the Historical Jesus. Grand Rapids, Michigan: Wm.B. Eerdmans, 1997.
- Theissen, Gerd. *The Shadow of the Galilean*. Philadelphia: Fortress, 1987.
- Webb, Robert L. *John the Baptizer and Prophet: A Socio-Historical Study*. Journal for the Study of the New Testament Supplement Series 62. Sheffield: JSOT, 1991.

8 Mar 5. Economic Relations in Paul: Friendship, Work, and the Collection

Required Reading: Wheeler, ch. 5; 1-2 Corinthians.

Texts for Discussion: 2 Cor 8:1-15; Phil 4:10-20.

Recommended Reading:

- Atkins Jr., Robert A. *Egalitarian Community: Ethnography and Exegesis*. Tuscaloosa: University of Alabama Press, 1991.
- Bassler, Jouette M. *God and Mammon: Asking for Money in the New Testament*. Nashville: Abingdon, 1991 (esp. ch. 4).
- Blomberg, Craig L. *Neither Poverty nor Riches: A Biblical Theology of Material Possessions*. New Studies in Biblical Theology. Grand Rapids, Michigan: Wm.B. Eerdmans, 1999 (ch. 6).
- Best, Ernest. *Paul and His Converts*. Edinburgh: T. & T. Clark, 1988 (esp. 97-106).
- Georgi, Dieter. *Remembering the Poor: The History of Paul's Collection for Jerusalem*. Nashville: Abingdon, 1992.
- Hengel, Martin. *Property and Riches in the Early Church*. Philadelphia: Fortress, 1974 (chs. 4-6, 8).
- Holmberg, B. *Paul and Power: The Structure of Authority in the Primitive Churches Reflected in the Pauline Churches*. Philadelphia: Fortress, 1978.
- Kyrtatas, D.J. *The Social Structure of the Early Christian Communities*. London: Verso, 1987.
- Malherbe, Abraham J. *Social Aspects of Early Christianity*. 2d ed. Philadelphia: Fortress, 1983.
- Marshall, Peter. *Enmity in Corinth: Social Conventions in Paul's Relations with the Corinthians*. Wissenschaftliche Untersuchungen zum Neuen Testament 23. Tübingen: J.C.B. Mohr (Paul Siebeck), 1987.
- Meeks, Wayne A. *The First Urban Christians*. New Haven: Yale University Press, 1983.
- Meggitt, Justin J. *Paul, Poverty, and Survival*. Studies of the New Testament and Its World. Edinburgh: T. & T. Clark, 1998.
- Nickle, K.F. *The Collection: A Study in Paul's Strategy*. Studies in Biblical Theology 48. London: SCM, 1966.
- Winter, Bruce W. *Seek the Welfare of the City: Christians as Benefactors and Citizens*. First-Century Christians in the Graeco-Roman World. Grand Rapids, Michigan: Wm.B. Eerdmans, 1994.

15 Mar 6. Rich Christians—An Oxymoron? The Perspective of James

Required Reading: Wheeler, ch. 6; James.

Texts for Discussion: James 2:1-13; 2:14-26.

Due: Exegesis Paper (All Students).

Recommended Reading:

Bauckham, Richard. *James: Wisdom of James, Disciple of Jesus the Sage*. New Testament Readings. London: Routledge, 1999 (esp. 185-203).

Blomberg, Craig L. *Neither Poverty nor Riches: A Biblical Theology of Material Possessions*. New Studies in Biblical Theology. Grand Rapids, Michigan: Wm.B. Eerdmans, 1999 (ch. 5a).

Dauids, Peter H. "Controlling the Tongue and the Wallet: Discipleship in James." In *Patterns of Discipleship in the New Testament*, edited by Richard N. Longenecker, 225-47. Grand Rapids, Michigan: Wm.B. Eerdmans, 1996.

Maynard-Reid, Pedrito U. *Poverty and Wealth in James*. Maryknoll, New York: Orbis, 1987.

Tamez, Elsa. *The Scandalous Message of James: Faith without Works Is Dead*. New York: Crossroad, 1992.

22 Mar 7. "Evangelizing the Poor": The Mission of Jesus in the Gospel of Luke

Required Reading: Gospel of Luke.

Texts for Discussion: Luke 1:46-55; 14:7-14.

Recommended Reading:

Donahue, John R. "Two Decades of Research on the Rich and Poor in Luke-Acts." In *Justice and the Holy*, edited by D.A. Knight and P.J. Paris, 129-44. Atlanta: Scholars, 1989.

D'Sa, T. "The Salvation of the Rich in the Gospel of Luke." *Vidyajoti* 52 (1988) 170-80.

Esler, Philip Francis. *Community and Gospel in Luke-Acts*. Society of New Testament Studies Monograph Series 57. Cambridge: Cambridge University Press, 1987 (esp. 164-200).

Green, Joel B. "Good News to Whom? Jesus and the Poor in the Gospel of Luke." In *Jesus of Nazareth: Lord and Christ. Essays on the Historical Jesus and New Testament Christology*, edited by Joel B. Green and Max Turner, 59-74. Grand Rapids, Michigan: Wm.B. Eerdmans, 1994.

Roth, S. John. *The Blind, the Lame, and the Poor: Character Types in Luke-Acts*. Journal for the Study of the New Testament Supplement Series 144. Sheffield: Sheffield Academic Press, 1997.

Sampathkumar, P.A. "The Rich and the Poor in Luke-Acts." *Bible Bhashyam* 22 (1996) 175-89.

Secombe, David P. *Possessions and the Poor in Luke-Acts*. SNTU B6. Fuchs, 1983 (esp. chs. 1-3).

29 Mar No Class (Spring Reading Week)

5 Apr

8. Economic Options in Luke-Acts

Required Reading: Wheeler, ch. 4; Acts.

Texts for Discussion: Acts 2:42-47; 20:25-35.

Due: Critical Engagement Assignment (3-hour only).

Recommended Reading:

- Balch, David L. "Rich and Poor, Proud and Humble in Luke-Acts." In *The Social World of the First Christians: Essays in Honor of Wayne A. Meeks*, edited by L. Michael White and O. Larry Yarbrough, 214-33. Minneapolis: Fortress, 1995.
- Bartchy, S. Scott. "Community of Goods in Acts: Idealization or Social Reality?" In *The Future of Early Christianity: Essays in Honor of Helmut Koester*, edited by Birger A. Pearson, 309-18. Minneapolis: Fortress, 1991.
- Bassler, Jouette M. *God and Mammon: Asking for Money in the New Testament*. Nashville: Abingdon, 1991 (esp. ch. 5).
- Beavis, Mary Ann. "Expecting Nothing in Return': Luke's Picture of the Marginalized." In *Gospel Interpretation: Narrative-Critical and Social-Scientific Approaches*, edited by Jack Dean Kingsbury, 142-54. Harrisburg, Pennsylvania: Trinity, 1997.
- Blomberg, Craig L. *Neither Poverty nor Riches: A Biblical Theology of Material Possessions*. New Studies in Biblical Theology. Grand Rapids, Michigan: Wm.B. Eerdmans, 1999 (ch. 5b).
- Cassidy, Richard J. *Jesus, Politics, and Society: A Study of Luke's Gospel*. Maryknoll, New York: Orbis, 1978 (esp. 20-33).
- Capper, Brian J. "Community of Goods in the Early Jerusalem Church." In *ANRW*, 2.26.2 (1995) 1730-74.
- _____. "The Palestinian Cultural Context of Earliest Christian Community of Goods." In *The Book of Acts in Its Palestinian Setting*, edited by Richard Bauckham, 323-64. *The Book of Acts in Its First Century Setting* 4. Grand Rapids, Michigan: Wm.B. Eerdmans, 1995.
- _____. "Reciprocity and the Ethic of Acts." In *Witness to the Gospel: The Theology of Acts*, edited by I. Howard Marshall and David Peterson, 499-518. Grand Rapids, Michigan: Wm.B. Eerdmans, 1998.
- Dupont, Jacques. "Community of Goods in the Early Church." In *The Salvation of the Gentiles: Studies in the Acts of the Apostles*, 85-102. New York: Paulist, 1979.
- Gillman, John. *Possessions and the Life of Faith: A Reading of Luke-Acts*. Zacchaeus Studies: New Testament. Collegeville: (Liturgical, 1991).
- Gordon, Barry. *The Economic Problem in Biblical and Patristic Thought*. Supplements to *Vigiliae Christianae* 9. Leiden: E.J. Brill, 1989 (esp. 61-81).
- Horn, Friedrich Wilhelm. *Glaube und Handeln in der Theologie des Lukas*. 2d ed. GTA 26. Göttingen: Vandenhoeck & Ruprecht, 1986.
- Hoyt Jr., T. "The Poor in Luke-Acts." Ph.D. diss., Duke University, 1975.
- Johnson, Luke Timothy. *The Literary Function of Possession in Luke-Acts*. Society of Biblical Literature Dissertation Series 39. Atlanta: Scholars, 1977.
- Kim, Kyoung-Jin. *Stewardship and Almsgiving in Luke's Theology*. JSNTSup 155. Sheffield: Sheffield Academic, 1998.
- Moxnes, Halvor. *The Economy of the Kingdom: Social Conflict and Economic Relations in Luke's Gospel*. Overtures to Biblical Theology. Minneapolis: Fortress, 1988.

- _____. "Patron-Client Relations and the New Community in Luke-Acts." In *The Social World of Luke-Acts: Models for Interpretation*, edited by Jerome H. Neyrey, 241-68. Peabody, Massachusetts: Hendrickson, 1991.
- _____. "Social Relations and Economic Interaction in Luke's Gospel: A Research Report." In *Luke-Acts: Scandinavian Perspectives*, edited by P. Luomanen, 58-75. PFES 54. Göttingen: Vandenhoeck & Ruprecht, 1991.
- Pilgrim, Walter E. *Good News to the Poor: Wealth and Poverty in Luke-Acts*. Minneapolis: Augsburg, 1981.
- Reimer, Ivoni Richter. *Women in the Acts of the Apostles: A Feminist Liberation Perspective*. Minneapolis: Fortress, 1995 (esp. chs. 1, 4).
- Luise Schottroff and Wolfgang Stegemann. *Jesus and the Hope of the Poor*. Maryknoll, New York: Orbis, 1986 (esp. 67-120).
- Secombe, David P. *Possessions and the Poor in Luke-Acts*. SNTU B6. Fuchs, 1983 (esp. chs. 4-6).

12 Apr 9. Visions of Wealth from Below: Money and Power in John's Revelation

Required Reading: Revelation.

Texts for Discussion: Rev 3:14-22; 18:1-24.

Recommended Reading:

- Bauckham, Richard. *The Bible in Politics*. Louisville: Westminster/John Knox, 1989 (esp. 85-102).
- _____. "The Economic Critique of Rome in Revelation 18." In *Images of Empire*, edited by Loveday C.A. Alexander, 47-90. Journal for the Study of the Old Testament Supplement Series 122. Sheffield: JSOT, 1991.
- Collins, A.Y. *Crisis and Catharsis: The Power of the Apocalypse*. Philadelphia: Westminster, 1984 (esp. ch. 3).
- Kraybill, J. Nelson. *Imperial Cult and Commerce in John's Apocalypse*. Journal for the Study of the New Testament Supplement Series 132. Sheffield: Sheffield Academic Press, 1996.
- Royalty Jr., Robert M. *The Streets of Heaven: The Ideology of Wealth in the Apocalypse of John*. Macon, Georgia: Mercer University Press, 1998.

19 Apr 10. Faith and Wealth in the New Testament: Trajectories

Required Reading: González, chs. 4-13; Wheeler, chs. 7-9.

Recommended Reading:

- Boff, C. and G.V. Pixley. *The Bible, the Church, and the Poor*. Maryknoll, New York: Orbis, 1989.
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26 Apr 11. Faith and Wealth: New Testament Perspectives for Theology, Ethics, and Spirituality

Recommended Reading:

Clouse, Robert G., ed. *Wealth and Poverty: Four Christian Views on Economics*. Downers Grove, Illinois: InterVarsity, 1984.

Ellul, Jacques. *Money and Power*. Downers Grove, Illinois: InterVarsity, 1984.

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Long, D. Stephen. "Christian Economy." In *Virtues and Practices in the Christian Tradition: Christian Ethics after MacIntyre*, edited by Nancey Murphy, Brad J. Kallenberg, and Mark Thiessen Nation, 343-60. Harrisburg, Pennsylvania: Trinity, 1997.

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Wuthnow, Robert. *God and Mammon in America*. New York: Free, 1994.

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**3 May 12. Project Reports.
Due: Final Project (All Students).**

10 May 13. Project Reports